

Mr. Pillsbury was followed by Wendell Phillips, of Boston. He came upon the platform with his usual easy and majestic air. The audience appeared to expect much, and received all they expected. The man seemed to have been with his God, learning his duty from the lips of Deity. He spoke as if he stood aloof in the distance, gazing utterly aloof and scornful at the crawling, crawling, crawling, but worthless institutions, forgetting to conceal his real convictions in order to gain influence over those who differed from him. In the spirit of a true man, a follower of Christ, he rebuked all time-serving hypocrites, all seekers after influence, exclaiming that "God did not send him into the world to get influence, but to do his duty." He believed influence gained in any manner inconsistent with an honest discharge of duty, to be a disgraceful thing. A true man, even without the title of a true follower, that is in the truth, would not care for influence. Mr. Phillips made a long speech, but he could not well have been shorter, to have done justice to his subject, or to have met the wishes of his audience. We have often heard Mr. Phillips

C. M. Clay of Madison, remarked, that he had not trespassed on the time of the Convention. I know said he, that not only here, but elsewhere, I am characterized as impulsive, hot-headed, reckless, and passionate. I knew and felt, that there was, even here, a soreness, an unwillingness to hear me, though I made so many sacrifices for the cause, and I had fought it, in many places, and in many battles. I say so, conscious of that feeling here, and therefore felt disinclined to say any thing at all. I differed from the majority of the committee on the resolutions reported, but in deference to the judgment of the committee, I forbore to say any thing against the report, but openly, here in my place, gave in my adhesion. It was a very large committee—one from each county represented—and I am confident, that each county was well represented in committee. A full, frank, and candid interchange of opinion. The report of the committee is the result of that free consultation. It has been reported, and is now in the hands of the Convention. We *fundists* are willing to take your compromise. We

what becometh of the slave? He is only held under the constitutional provision—there being no such provision, would he not be free? Two hundred thousand freed slaves in our midst! I cannot imagine a more deplorable calamity to the State. Suppose, then, that the Convention had adopted the amendment, and the Constitution rejected. We then have a Constitution in regard to slavery, but no Constitution for freemen. If it is adopted as part of the Constitution, we make the Constitution a part of the Constitution, and carry it out, but if it be submitted separately, it must have friends enough of itself to carry it, or it fails. I confess, I cannot see how, or in what view of it, we are to gain any thing. On the contrary, it seems to me that we shall lose in every respect.

He then seemed pained to hear several allusions to party in the course of this debate. I have always been identified with what is known as the Whig party, but I never would, even in my party days, give up my opinions to belong to any party. If the party were broken, I would be broken with it, but I never sacrifice an opinion to agree with them. And I would prefer, now, to give the Democratic party power for two thousand years, than let this question fall. I regard emancipation as the great question of our day, and I would rather be wrong in my opinion, than be wrong in what is weighing down my country, and I will readily sacrifice all but honor to rid my country of it.

erty; that right and wrong are questions of fact, not of the imagination, and so may be argued successfully among all nations, whatever their theological convictions. From the days of Constantine to the present time, there has been an incessant theological warfare going on throughout Christendom; and many have been the wounded, the slain, and the routed on both sides; but what good has come of it to the cause of humanity? As a practical question we ask—Are Unitarians or Unitarians, as a class, any better in their moral character, in their business dealings, in their relations as parents, friends, neighbors, countrymen, than those from whom they differ so widely in religious opinions? If not, why should those opinions be regarded by them as ‘the end of the law’ or ‘the righteousness’? Unitarians, we admit, are much more *philanthropic* in their religious opinions and feelings than Unitarians; but is their standard of absolute justice and morality any higher?

an Orthodox creed rather than to a pure life, to "words, words, words," rather than to ideas and practices. Doctrinal assaults, however vigorously made, are easily parried or returned; but when judgment is laid to the line, and righteousness to the plummet, and the church of whatever name is convicted of immorality, then her power is broken, and every blow of the reformer is felt. If we had arraigned the clergy or the church on account of their peculiar tenets, they would have rejoiced to meet us in a polemical encounter, and text for text would they have hurled at us with spirit and skill. But we measured them by the unerring standard—"By their fruits shall ye know them"—we demonstrated their position in regard to slavery, war, and other crimes, to be time-serving and corrupt—we convicted them of "striking hands with thieves, and consenting with adulterers"—we showed their identity with those of old who were full of their sabbaths and solemn as-

distant day. This is our consolation.

Four hundred men and women of Concord have signed a solemn protest, and sent it to Gov. Briggs against the execution of Goode.

On our last page, we have copied from the Bristol, (Rig.) Mirror of April 21, the particulars of the execution of Sarah H. Thomas, a young servant girl, for the murder of her mistress on the alleged ground of cruel treatment. The perusal of this terrible sketch is enough to make the heart sick and the brain reel. O Christ! is this thy method of saving those who are lost, and overcoming the evil that is in the world?

NEW ENGLAND A. S. CONVENTION.

☞ A crowded and enthusiastic attendance of the friends of the cause, from various parts of the country, is confidently anticipated. Let it prove unequalled! The meetings will be held on Tuesday, Wednesday and Thursday next, at the Melodeon.

This day was to close the earthly existence of this wretched young man. He is to be strangled in a corner of the jail yard, as though he had neither reason, nor understanding, nor conscience, nor an immortal soul; as though he were a beast so terrible, that no bolts or bars could safely confine him; as though the preservation of his life (confined within massive stone walls) would be at the imminent hazard of the lives of eight hundred thousand people, inhabitants of this Commonwealth! He has been convicted (on very doubtful testimony) of having murdered a fellow-being; and for this act he is this day to be murdered under the laws of the Commonwealth. W.

The Courier of Friday morning reproves 'the philanthropists who look with misplaced compassion upon the criminal whose life is now forfeited to the laws,' and boldly declares that 'there are no attenuating circumstances which recommend Goode to mercy, and the Executive have done their duty accordingly.' None? Are the TWENTY-FOUR THOUSAND men and women who have supplicated for a commutation of his sentence, misled and deluded in this matter? Are the nine individuals in the Commonwealth, who have petitioned for his execution, the only intelligent ones who have moved in the case? On no other ground, except of deep conviction that the 'attenuating circumstances' are such as to render commutation absolutely imperative, can the late unparalleled demonstration of public sympathy and opinion be accounted for. The number of petitioners in behalf of Goode, who, in less than twenty days, registered their testimony against his execution, is really overwhelming. If ever 'the voice of the people' was clearly expressed, it has been in this instance—not in regard to the abolition of capital punishment in all cases, but as to the probable guilt and possible innocence of the sentenced man. Recollect who and what Goode is—a man without friends or family influence—till his arrest and conviction, unknown to the public—one every where 'despised and rejected' on account of his complexion—obscure, ignorant and debased; and yet, so satisfied are the people generally, that his is a case too doubtful to warrant the infliction of the death penalty—a case attended with too many palliating circumstances, even if he committed the deed alleged, to authorise his execution—that, as far as they have been consulted, they rise up *en masse*, and intercede for mercy! We maintain that a demonstration like this is without parallel, all things considered, either in this or in any other country. And yet it scarcely receives even a respectful consideration! And yet the Executive, Shylock like, is bent on having the pound of flesh, cost what it may! There is something beyond temerity in all this—it amounts to insatiation. It outrages the moral feelings of the people to an extent that will not soon be forgiven or forgotten.

The entire number of the 'Christian Observer' for June, 1838, is occupied with a review of the late work of Rev. Dr. Bushnell, of Hartford, Ct., entitled, 'GOD IN CHRIST. Three Discourses delivered at New Haven, Conn., Cambridge, and Andover, with a Preliminary Dissertation on Language.' The review occupies six pages. Not an inch of space is left for a single word in trust at the anti-slavery movement, or at any of the other reforms of the age; at which we marvel somewhat. The altitude of Dr. Bushnell, as an 'orthodox' heretic, is indicated by the fact that no other subject is visible, *pro tempore*, to the seven occupants of the 'Observatory,' but himself. 'When orthodoxes are assailed from without, any they, however furious they may be, friends sit calmly in their impenetrable dome, without anxiety as to the result. But when they see one of the garrison, with a lighted torch in his hand, arranging the magazine, it naturally excites in them some emotion till the danger is removed.'

Dr. Bushnell, or to his Discourses, which have opened like so many bombshells thrown into the orthodox camp. We have not yet found time to read them, partly because we are growing more and more indifferent to controversies respecting mere theological dogmas, but partly because of the reaction of which makes no man more or less virtuous or upright; but from the extracts which we have seen, (and they are numerous,) we are satisfied that Dr. Bushnell, *in persona* among the black-coated fraternity of the orthodox stamp—we mean, on the score of religious hostility, of fearless investigation, and of many expression. He is evidently one who is sick of the sectarian divisions which curse and divide the professed followers of Christ, especially as they relate to the atonement and the trinity; and he is endeavoring to explain these controverted doctrines as to enable the Trinitarians and Unitarians, 'like kindred drops to mingle into one.' But he has undertaken an impracticable task. Whatever does not admit of scientific or moral demonstration will, doubtless, forever preclude uniformity of speculation. What more is need to perceive, and to be taught, is, that nothing is essential to goodness which does not clearly promote it; that theological tests are no tests of truth; that right and wrong are questions of fact, not of imagination, and so may be argued successful among all nations, whatever their theological opinions. From the days of Constantine to the present time, there has been an incessant theological war going on throughout Christendom; and many have been the wounded, the slain, and the routed on both sides; but what good has come of it to the race of humankind? As a practical question we ask—Are Unitarians or Unitarians, as a class, any better than Trinitarians in their moral character, in their business dealings, in their relations as parents, friends, neighbors, countrymen, than those from whom they differ so widely in religious opinions? If not, why should those opinions be regarded by them as 'the end of the law for righteousness'? Unitarians, we admit, are much more *scholarly* in their religious opinions and feelings than Trinitarians; but is their standard of absolute justice and morality any higher?

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